

Autonomic Morality Self-Direction & Self-Reliance

Buddhist principles relevant to psychotherapy can be considered mainly under what is today translated as the **Four Noble Truths** or **Fourfold Supernormal Reality**, and specifically the **Noble Eightfold Path** or **Sublime Eightfold Way**, on which all Buddhist psychotherapeutic techniques have to be based. The Noble Eightfold Path deals with the **cognitive, affective** and the **motor** phases of the **reaction of an organism** to sensory stimulation, and is therefore a broad based approach to psychotherapy. A unique contribution of the present research is the proposal that when the **first step** in The **Noble Eightfold Path**, which is the Harmonious **Perspective**, is **well established** in a Buddhist Practitioner, then the **other seven steps**: Harmonious-orientation, Harmonious speech, Harmonious action, Harmonious life-style, Harmonious exercise, Harmonious attention, and Harmonious equilibrium **will automatically follow**. This will be accompanied by a **complete personal transformation** of an **unhealthy personality** to a **healthy, mature, and happy** personality. According to the Buddha, **all psychological disorders** stem from the **Disharmonious perspective**, which is the unhealthy way one **perceives one's experience, as a "self"** in **relationship** with others and circumstances, in a **world that exists**.

"He who has gone for refuge to the Buddha, the Teaching and the Order, penetrates with transcendental wisdom the Four Noble Truths – suffering, the cause of suffering, the cessation of suffering, and the Noble Eightfold Path leading to the cessation of suffering."

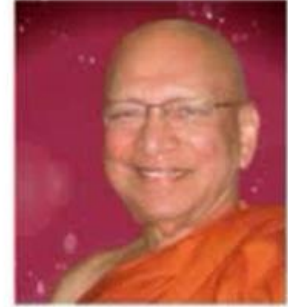
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BUDDHISM IN PRACTICE



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SUTTA CLASS

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Today we have been really discussing our subject for a long time, and we have been really finished what we have to say in terms of the theory of the practice. And today we are going to start talking about the real practice; how do we practice and become a real Buddhist; how do we become a real Buddhist? That's the important thing.



BUDDHISM IN PRACTICE

- Buddhism in practice is a growth technique, the gradual development & growth of the human being;
- There are two levels of practice:
 1. **Householder** (lay) practice.
 2. **Monastic** practice;

When talking about the practice of the teachings of the Buddha, there are two levels of practice; this is the important thing to understand. We practice as lay practitioners or lay followers, and the other is to practice as monks or nuns; that is the monastic practice. Now we should not think that these two ways of practice are going into different directions; you see when the Buddha in the first sermon, he said there are two extreme ways of living, which the Buddha rejects as not correct. And having avoided these two extremes, the Buddha showed the third way, and that third way is what he called the Medial Way. Now Medial Way is not the same thing as the middle path; although, most people call it the middle path because when people talk about the middle path they think the middle path means a little bit of one and a little bit of the other that is not the middle path that we are talking about.

The Medial Way is third way, which is different from both extremes, but today most people especially Buddhist themselves think; that first we talk about the two parts: one is Devotion to Sensual Pleasure. Now Devotion to Sensual Pleasure is to be carried away by our Emotional Impulses. Our Emotion Impulse is to go after pleasures and avoid pain that is our normal Emotional Impulse because there are three kinds of Sensations in the world Pleasant Sensation, Unpleasant Sensation, and the Neutral Sensation. We like the Pleasant Sensation. We hate the Unpleasant Sensation. So our life is mostly trying to get more and more of the Pleasant Sensation and to avoid the Unpleasant Sensation.

Now going after Pleasant Sensations and avoiding the Unpleasant Sensations is what the Buddha called "*Kâmasukallikânuyôga*"; that is in translation that means Devotion to Sensual Pleasures. "*Kâma*" refers to Sensual Pleasure; "*Yoga*" means Devotion. So Devotion to Sensual Pleasures that is to be carried away by our Desires and Hatreds. It is normal to desire pleasant things and to hate unpleasant things. So in other words, we are being carried away by these normal Emotional Impulses that is what we are doing, and that the Buddha points out it's not a good thing to do.

Then the other extreme is the people who think that the right thing is to do without that. That means not to go after the pleasures and not to hate pain that is the other extreme. Not to go after pleasures and not to hate pain that means you begin to control your desires for pleasures to suppress them, and even the Hatred of pain we begin to suppress them and endure the pain and do without the pleasure; that is the opposite way.

So the Buddha points out that that is also not the correct way, right? So this is very important to understand because some Buddhists themselves think that the Layman's way of life, if the Layman follows Buddhism, the Layman's way of life is to go after Sensual Pleasures and avoid pain, and they think the Monks way of life is to give up this Desire for Sensual Pleasures and give up the Hatred of Pain and keep on Suffering; that is what the Monk is supposed to do.

In other words, they are thinking of these two extremes that the Buddha wanted people to avoid, and this is a big mistake that people are making. What the Buddha pointed out was there is a Medial Path, and that medial path is not a little bit of Pleasure and a little bit of Pain, that is not the Medial Path.

There is a completely different path, and that different path is in the normal Buddhist language is the pursuit of “*Nirvāṇa*” that is to seek “*Nirvāṇa*”. Now when people think of “*Nirvāṇa*”, what are they thinking of? They think “*Nirvāṇa*” is some kind of heaven to go to but that is not what “*Nirvāṇa*” is. “*Nir*” means “non”; we have the English word “non”, “NON”, “non”, “*Nir*”, and “*vāṇa*” means “shaking”. “Non-shaking” that is what “*Nirvāṇa*” is. Now what does that mean? That means to be Calm and Relaxed that is what it means: to have a “Calm Mind” and a “Relaxed Body”, and that is the Happiness. The real Happiness is not Sensual Pleasure. If we go after Sensual Pleasures, we become unhappy not happy; this is why I have been always saying that there is a difference between Pleasure and Happiness.

Pleasure means stimulating the Senses. Stimulating the Senses doesn't bring Happiness. This is why the Buddha says by going after Pleasures and avoiding Pain is not the way to Happiness because we cannot get Pleasure all the time. And if we are going after Pleasures and avoiding Pain, what we are really going after is permanent Pleasure, and permanent pleasure is not a thing that we can get.

Sometimes we might meet Pleasant Sensations. When we eat we might come across to Pleasant taste, or when we open our eyes we might see some beautiful things, or we might hear some beautiful Pleasant sounds, or we might come across some Pleasant smells, or we might come across Pleasant touches, but what is bad about this Pleasant Sensations is that we become addicted to them.

It is like smoking cigarettes or taking some kind of hallucinogenic drugs if every pleasure is habit forming. That is why if we begin to eat chocolates or something like that then we want to have chocolates or ice cream all the time, but the problem is we cannot have that all the time. And even if you have it, if you keep on eating chocolates the whole day, you'll get disgusted of eating chocolates. Or if you take ice cream the whole day you'll get disgusted of ice cream. If you play the same music the whole day you'll get disgusted of that music also. You see by going after the Pleasures, we cannot really become happy.

And the other problem is because we get addicted to that, we cannot do without pleasures once you get the addicted to it. It is like a having a motor car. If we travel always in the motor car, we cannot walk; walking becomes very difficult thing. So for the slightest thing, we'll have to go in the car, you see, so it is a thing like that. And if we get used to using air conditioning, then we'll want to have the air conditioning all the time. It is something like that; that every time we become addicted to these things, and so we cannot do without it.

So pleasures don't really bring us happiness if we go after Pleasures, but the Buddha of pointed out was if we can learn to Purify our Mind, by purifying the mind, freeing the mind of these Desires for Pleasures and Hatred of Pain, that Purity of Mind is also the Tranquility of Mind. The Tranquility of Mind means the Mind is not shaken by anything that happens in the world. If the Mind is not shaken, we become happy. And the body whenever we are emotionally excited, the body becomes tensed, and that tension makes us uncomfortable, so the discomfort makes us unhappy. So to be free from discomfort is to relax the body. When we learn to relax the body, the body becomes very comfortable.

So the calmness of the Mind and the Relaxation of the body is the real Happiness and Comfort that we can experience. Now this is something that people who learn to Meditate begin to experience. You can experience that if you learn to Meditate in the proper way. And that experience is something very much greater than Sensual Pleasures, stimulating the senses. That is why people who begin to learn Meditation enjoys life, not by going after Sensual Pleasures.

Now this kind of Happiness is what is called “*Nirvāṇa*”. “*Nir*” means “non”; “*vāṇa*” means “shaking”; it is the non-shaking of the Mind and the non-shaking of the body that is the Tranquility of the Mind and the Relaxation of the Body. I have told you that it is by practicing these Relaxation Exercises that we do when we go to the Meditation Retreats; we start the day with the Relaxation Exercise. And once you have done the Relaxation Exercise, you begin to experience the comfort of relaxation, and the Tranquility of Mind that you experience is the Happiness of Tranquility.

So it is when you begin to experience that that you begin to appreciate that, and then you appreciate that then you begin to practice that, so that is the importance of learning to Meditate. And that is the happiness, which is the Middle Path between going after Sensual Pleasures and giving discomfort to the body, torturing the body by trying to end your pain and to be without Pleasure. It's not a matter of just being with Pleasures and enduring Pain; **the important thing is to learn to Calm the Mind and Relax the Body that is the important thing.**

So what all this means is that the lay life of the Buddhist is not going after Sensual Pleasures or trying to deny our Desires and Hatreds. The important thing is to learn to “Relax the Body” and “Calm the Mind”. So whether Layman or Monks both should be doing the same thing; they're not doing two different things. The Lay life is also trying to learn to “Purify the Mind” and “Relax the Body”. Living the Monk's life is also Purifying the Body or Relaxing the Body and Purifying the Mind, so it is the same thing.



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 2. **Monastic** practice;
- The path to both levels of the practice is one:
✓ The Sublime Eightfold Way.

And that practice of the same thing is what is called practicing the Noble Eightfold Path which we translate that as the Sublime Eightfold Way; I don't call it the Noble Eightfold Path, I call it the Sublime Eightfold Way. Sublime is something greater than Noble. Sublime means you are trying to rise above the normal state; it is a godly state, a high-level spirituality that is the Sublime state. And we are trying to grow up to a Sublime level. And to grow up to that Sublime level, we are making the effort. There are eight steps on this path.



THE SUBLIME EIGHTFOLD WAY

1. Harmonious Perspective (**sammā-ditthi**)
2. Harmonious Orientation (**sammā-sankappa**)
3. Harmonious Speech (**sammā-vācā**)
4. Harmonious Action (**sammā-kammanta**)
5. Harmonious Lifestyle (**sammā-ājīva**)
6. Harmonious Exercise (**sammā-vāyāma**)
7. Harmonious Attention (**sammā-sati**)
8. Harmonious Mental Equilibrium (**sammā-samādhi**)

So we start with the first step which is “*Sammā-ditthi*”, “*Sammā-ditthi*”. “*Sammā-ditthi*” we translate as the Harmonious Perspective that is very important to understand that, the Harmonious Perspective. Because Harmony means that we are not in conflict; harmony is the opposite of conflict. Normally we experience conflict. What is this thing called conflict? I have explained earlier that our mind can be divided into two parts; what we call the thinking part and the emotional part.

The emotional part is something that cannot think; Emotions cannot think. Emotions only want things or hate things or become angry or become frightened or become worried; that is Emotions and Emotions are blind. Emotions are not able to become aware of anything. We become aware of the world. We become aware of what is right and wrong, good and bad. All that is done by the thinking part of the Mind.

What we pointed out was that today the modern scientists who are doing research on the brain; they have found that there are two areas in the brain: one area does the thinking and the other area does the emotional excitements. So we have already discussed this thing.



OUR EVOLVING BRAIN

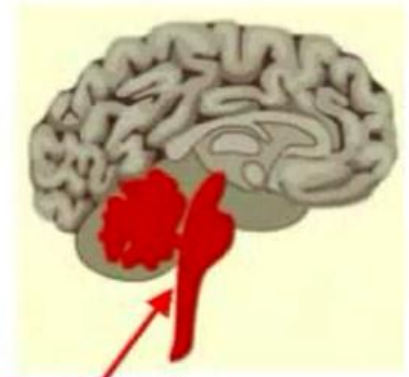


Our brain evolved over millions of years into **3 main layers**:

1. Brain Stem (*"Lizard Brain"*):

- Most primitive part formed at the top of the spinal chord – it governs autonomic (involuntary) physiological functions such as heart-rate, respiration, digestion, blood pressure, etc.

to keep us alive;



BRAIN STEM
"Reptilian Brain"

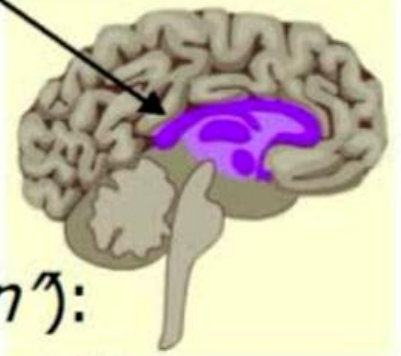
We were talking about the, what is called the, when we talk about the brain we have main parts are, what is called the Brain Stem that is the most primitive part of the Brain, the Brain Stem.



OUR EVOLVING BRAIN



LIMBIC SYSTEM
"Emotional Brain"



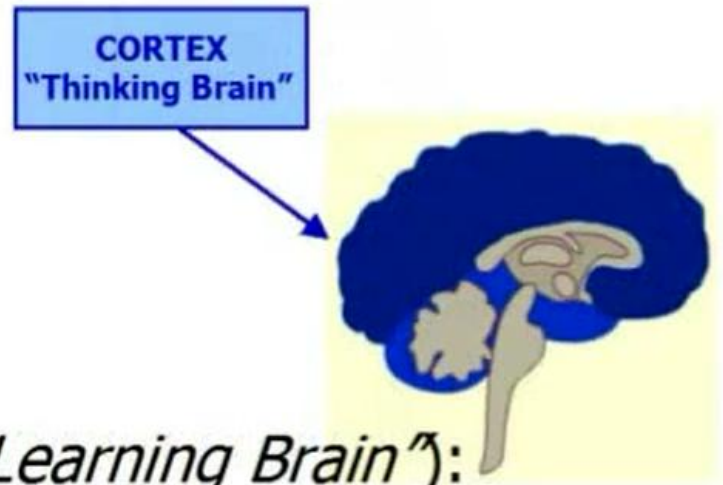
2. Limbic System (*"Leopard Brain"*):

- Middle layer relaying sensory information, memory, emotional arousal, and unconscious emotional reactions – our **emotional command center**;

And the next part is the Emotional Part which is called the Limbic System. When we talk about the Brain that tail like thing coming down is the Brain Stem, and then at the middle there is that circular like, half circle like thing that you see that area is the Limbic System.



OUR EVOLVING BRAIN



3. Cerebral Cortex (*"Learning Brain"*):

- Newest part processing perceptual awareness, attention system, language, logic, reasoning, **learning & critical thinking**, decision making, goal setting and planning;

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And then the top part that is what is called the Cerebrum; that is the thinking part. That Cerebral part is the thinking part.



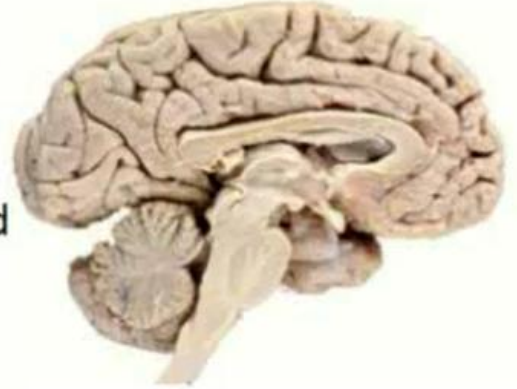
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And that middle part is emotional part. What is called the Brain Stem is mainly doing the normal things that we have to do in life; the basic things like eating, drinking, and education, and things like that. These are the things that the Brain Stem is doing but mainly...



But there's a very important thing in the Brain Stem; another part in the Brain Stem which is called the Reticular Activating System; RAS is short form, RAS. The Reticular Activating System which is able; it's like a switch; it can turn on the thinking part and shut off the emotional part, or it can turn on the emotional part and shut off the thinking part, so we have a switch like that. So what we have to do is try to shut off the emotional part and try to keep the thinking part alive. That is the part that becomes conscious of the world; the emotional part all works unconsciously. So instead of letting the emotional part rise up and do all the bad things, we should shut off the emotional part and start making use of the thinking part and become conscious. And that is what today the Buddha called "*Satipaṭṭhāna*". "*Satipaṭṭhāna*" today translated as mindfulness; my translation is not mindfulness.



INTROVERSION OF ATTENTION *SATIPATTHĀNA*

- Meditation is to focus our mind inwards with introversion of attention (*satipatthāna*) to begin purifying our mind;
- *Sati* = "attention", *Upa* = "within", *Thana* = "to place"
- *Satipatthāna* (Sati+upa+thana) means "to place attention within"

"Parimukan satin upatthapetva" (Satipatthāna Sutta)

"*Satipatthāna*" means the introversion of Attention. Normally our attention is extroverted. That means we are focusing on what we see, what we hear, what we smell, what taste, and what we touch. And when we keep on focusing on what we see, hear, smell, taste, touch, we begin to react to the pleasant sights, the unpleasant sights, the Pleasant sounds, the unpleasant sounds, the pleasant smells, the unpleasant smells, and pleasant tastes, the unpleasant taste, and the pleasant touches, and the unpleasant touches. We are all the time reacting to these things because our attention is focused on what we see, hear, smell, taste, and touch.

Now instead of doing that what the Buddha points out is focus on what is going on inside you. What is going on inside you is your desires, your hatreds, your fears, your worries. When you become conscious of these things, they automatically stop. They can go on only unconsciously. Desires can go on only unconsciously, hatred can go on only unconsciously, fears can go on only unconsciously, and worries can go on only unconsciously. The moment you become conscious, it stops. This is the important thing to understand.

But there is a small unfortunate problem, the stopping of the emotions doesn't happen suddenly. It is like turn off the hot plate. If you switch off the hot plate, the heat doesn't disappear all at once. But you switch off the light, the light disappears immediately. But the hot plate doesn't disappear immediately. Even the fan doesn't disappear immediately when you switch it off, it will start turning for some time and gradually it'll come down. Heat is also like that. It is only light that goes off immediately.

So this is important to understand; in a similar way the emotion when you are angry if you look at the anger and say, "Oh! I'm angry." And if you can simply look at the anger, the anger will gradually subside. But if you say think "Oh! I looked at the anger but the anger didn't disappear it's still going on." And you become angry about the anger, and then of course the anger will keep on becoming more and more. But if you can just relax, look at the anger, and relax, the anger will slowly calm down. That's how it goes. The important thing is to become conscious of this unconscious process that is going on. And that becoming conscious of this unconscious process is what we called "*Satipaṭṭhāna*". What is called "*Satipaṭṭhāna*", which is today translated as mindfulness, is simply becoming conscious of the unconscious processes. That is the important thing to understand.



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HOUSEHOLDER
PRACTICE

So when we speak of the layperson's life and we look at the Noble Eightfold Path or the Sublime Eightfold Way, there are five steps:

1. Harmonious Perspective
2. Harmonious Orientation
3. Harmonious Speech
4. Harmonious Action
5. Harmonious Lifestyles

These are the five steps which belong to the lay life; that is all the Layman can do.

As Layman you can first cultivate the Harmonious Perspective. Harmonious Perspective is to understand how your Mind is working; how the emotions come up and come in conflict with the thoughts that you think. Now it is our thinking part that can understand that everything in the World, everything that happens in the World happens only due to the presence of the Necessary Conditions. When the necessary conditions are present it happens. When even one condition is absent it stops happening, like a matchstick.

You strike the match and all the conditions are there and the matchsticks begin to burn, but you blow onto it, the matchstick disappears, the flame disappears. Why? When you blow onto it, you're putting carbon dioxide into that; it needs oxygen not carbon dioxide, then it disappears. So one condition is absent it disappears, but there are several conditions for that flame to keep on going. It started with friction. When you strike the match, you're providing friction and the friction lights that substance that is at the tip of the match and sets fire to that. And there must be something to burn; the matchstick is there to burn. And then there must be oxygen in the air for it to burn. So like that several conditions are there, but if one condition is absent, it stops burning; the fire stops.

In the same way, our life is dependent on conditions. If we don't have water to drink we die. If we don't have food to eat we die. If we don't have air to breath we die. If we don't have the proper temperature we die. If we don't have the proper pressure we die. So you see several conditions are necessary for our life to continue. We can understand this with our thinking part; the cerebrum is the thinking part. We can understand it. And if everything depends on conditions that means our life is unstable. If our life is unstable we become uncomfortable, unhappy. Instability only makes us unhappy.

We understand it with our thinking part, but our emotions say I don't care whether it is unstable or not; I want to keep on living; that is what the Desire does. I don't care whether there is Pleasure or not, I want pleasure. I don't care whether pain is avoidable or not, I want to avoid pain. Now those are the thoughts of the emotions. Emotions are going against the reality seen by the thinking part. The thinking part sees the reality the emotion goes against that because the emotions are blind.

It is like the small child and the mother. The small child wants various things, but the mother says. “I don't have money to buy all the things you want, or some of these things that you want are not good for your health, and therefore I cannot give you.” And so the mother is thinking in terms of the reality that is observed by the thinking part, but the child is not interested in the reality observed by the thinking part. The child wants things or doesn't want things. So in this way we have the child inside us and the adult inside us. The thinking part is the adult inside us, and the emotion is the child inside us.

And these things are coming in conflict all the time, and that is why all the worries and anxiety of life. What we call Suffering is simply this conflict between our emotions and our thoughts, nothing else. So this is why it is important to get only the thinking part alive and shut off the emotional part, using that Reticular Activating System (RAS).

So all these things the Buddha has said and now the scientists are talking about it also. Although the scientists talk about it; scientists are also doing the wrong things at the same time. They are not Buddhas; they are not “*Arahants*”. So they are also making the same mistakes that other people are making. It is only if they begin to learn the “*Dhamma*” and begin to practice the “*Dhamma*” that they will learn how to get rid of these blind emotions and start living according to what the thinking part tells us.

So that educating the thinking part is what we call the Harmonious Perspective. So the Harmonious Perspective is really educating the thinking part. That is the important thing. If you educate the thinking part and dwell on the thinking part and let the thinking part dominate our life; when the thinking part dominates our life then the harmonious orientation takes place.



Harmonious Perspective (*sammā-ditthi*)

- The essence of the **Harmonious Perspective** (*sammā-ditthi*) is that the Self-Centered way of living is the cause of all suffering;
- Therefore this practice is an effort to transform one's Self-Centered way of living into a Selfless way of living;
- One begins the practice by getting the inspiration from the Buddha, by appreciating his great achievement of Selflessness;
- This leads to a Goal Orientation which is the **Harmonious Orientation** (*sammā-sankappa*).

What do we mean by the Harmonious Orientation? Orientation means turning in a certain direction that is the meaning of Orientation, turning in a certain direction. So when we begin to turn in a certain direction, then it is like a person who has been going north is beginning to turn the other way and start going south.

What that means is whenever a “Desire” comes into the “Mind” we normally want to satisfy the desire. We want to get what we want. But now because we understood the problem and its solution, we are now every time the Desire comes, we want to get rid of the Desire. Every time the Hatred comes we want to get rid of the Hatred. Every time we become angry we want to get rid of the anger. Every time a fear arises we want to get rid of the fear. That is that second step harmonious orientation.

You're now turning in a different direction. Although our thinking has understood the problem and even the solution, our emotion has not understood anything. And therefore what we have to do is not to try to educate the emotion but to get rid of the emotion. You can't educate the emotion. You can only educate the thinking part. So instead of trying to educate the emotion, we try to get rid of the emotion.

So that is the important thing. So all this means our thinking part has understood three things: “*Anicca*” “*Dukkha*” and “*Anattā*”.



THE 3-FOLD REALITIES OF EXISTENCE (TI-LAKKHAṆA)

- ❖ The 3-fold Realities of Existence:
 - i. **Anicca**
 - ii. **Dukkha**
 - iii. **Anattā**
- ❖ What is dependent on conditions is unstable (**Anicca**)
- ❖ What is unstable is insecure (**Dukkha**)
- ❖ What is unstable and insecure is not as I want
- ❖ What is not as I want is not under my power
- ❖ What is not under my power is not mine
- ❖ What is not mine is not my "SELF" (**Anattā**)

“*Anicca*” means everything that depends on conditions is unstable, and what is dependent on conditions, because it is unstable, it's not as we want. And if it is not as we want it is unpleasant. When it is not as we want, it is unpleasant. And if it is unpleasant and not as we want, that means it is not under my power. And what is not under my power is not mine. To say something is mine is to have it under my power. If it is not under my power, then it is not mine. And if it is not mine, then what should we do? Let it go away. If it is not mine, we don't have to worry about it, give up. We should give up what is not mine. But if we're trying to hang on to what is not mine, what will happen? We get into trouble. **So therefore when we begin to see that it is not mine, we should give up what is not mine, so understanding that is understanding the way to get rid of all Suffering.**



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- HOUSEHOLDER
PRACTICE

And once we have learned that, then we have to use that knowledge to turn in the opposite direction, and then we begin to speak in the right way, act in the right way, and live in the right way, so speaking, acting, and living that is our behavior.

So that is the Layman's practice. Up to that point is the layman's practice, but if we try to go beyond that, we are trying to go to the Monastic Practice or the Monk's and the Nun's practice.



THE HOUSEHOLDER PRACTICE

- The Goal is to cultivate SELFLESSNESS;
- Transform SELF-CENTEREDNESS nature into SELFLESSNESS nature;
- There are 5 stages of cultivation in the Householder practice:
 1. Devotion (*Saddhā*);
 2. Morality (*Sīla*);
 3. Learning (*Suta*);
 4. Self-sacrifice (*Cāga*);
 5. Insight (*Paññā*).

And in talking about the Layman's practice, there are five steps in the Layman's practice, five steps. We have “*Saddhā*”, “*Sīla*”, “*Suta*”, “*Cāga*”, and “*Paññā*”; “*Saddhā*”, “*Sīla*”, “*Suta*”, “*Cāga*”, and “*Paññā*”.

“*Saddhā*” is the Devotion.



DEVOTION (*Saddhā*)



- The word "*Saddhā*" means **to uphold goodness**
 - "*sat*" – goodness
 - "*dha*" – to uphold
- Devotion is the **intention** part of the practice.
- Devotion in Buddhism is:
 - To appreciate the SELFLESSNESS of the Buddha;
 - To take refuge in the Buddha, the Dhamma, and the Sangha – to take refuge is to begin the unselfish way of living;

Now Devotion means that is also the Harmonious Orientation. Once we have understood the "*Dhamma*", now we are devoted means we are turned in a different direction, turn in a New Direction. We are thinking of the Buddha as the leader going in the Right Direction, and we are following the Buddha. The Buddha is the one who is leading us on the path, and the Buddha is leading us through the "*Dhamma*". "*Dhamma*" is the teaching of the Buddha that tells us where to go and how to go. That is the "*Dhamma*".

So we are devoted to the Buddha, we are devoted to the “*Dhamma*”, and we are also devoted to the “*Sangha*”. What is the “*Sangha*” doing? The “*Sangha*” is also leading us by example, showing the way that is what the “*Sangha*” is doing, showing the way to go. And also “*Sangha*” carries the “*Dhamma*” and the “*Dhamma*” can be given to the Layman in the form of speech or in the form of example. Two ways of teaching one is verbal and the other is example.

So the “*Sangha*” helps like the team helping these human beings, and even animals have this tendency to move with the crowd. When other people are doing things, then you can also do it. That is the advantage in group activities. When the whole group is doing something, then you can also do it. So this is why we have meditation groups, group meditation not individual meditation.

So at the beginning we can have group meditation, but as we progress, we also have to learn individual meditation. Instead of waiting for the group, we should be able to go on our own, but at the beginning we do it in the group, and so the “*Sangha*” represents the group. So there are not only myself following, there are other people following, and so I will also do like the others. So that's the group method or team work.

So this way the Buddha, the “*Dhamma*”, and the “*Sangha*” becomes the leader. And being devoted to the Buddha, the “*Dhamma*”, and the “*Sangha*”, we begin to move forward. And by moving forward, the first thing of course we have to understand how do we practice Devotion?



DEVOTION (*Saddhā*)



- Devotion is a wholesome emotional appreciation of the Buddha, his Teaching, and his Following – along with a rational acceptance of the Buddha and his teachings;
- Devotion is expressed through paying Homage to the **Buddha**, the **Dhamma**, and the **Sangha** – this includes all devotional activities such as prostration, offering, chanting, meditation, etc that devotees perform;

We bow to the Buddha. We pay homage to the Buddha. We pay homage to the “*Dhamma*”. We pay homage to the “*Sangha*”. That is One Way. We also chant. We praise the Buddha. We praise “*Dhamma*”. We praise the “*Sangha*”. That is the chanting.

One thing is in Buddhism we don't beg from the Buddha. We don't beg from the “*Dhamma*”. What we call prayer means begging; asking for help, give us this day our daily bread. We don't say that. Give us this day our daily bread is asking for help. Now we don't go to the Buddha and say please give us our daily bread. We don't say that. We are only singing the Praises of the Buddha. We are appreciating the Buddha. We are appreciating what the Buddha did. And we are appreciating what the Buddha gave us. And we are thanking the Buddha for what he did.

And so we are not asking for help. That is very important to understand. That is called worship. Worship means recognizing the worth of something or someone. To worship means to recognize the worth. So we worship the Buddha, but we don't pray to the Buddha. Prayer means asking for help. So we don't ask the Buddha for help because we don't see the Buddha as a powerful person who can share the power with us. Those who go after gods, of course, think the god is a powerful person and wants the power, to share the power of the god. We are not trying to share the power of the Buddha. We are sharing the wisdom of the Buddha. We are sharing the wisdom of the Buddha but not the power of the Buddha.

The power is something that we have to cultivate within us by appreciating the Buddha. When we appreciate the Buddha, the power comes naturally to us. So the power is something within us, which we have to pull out from within us. We have to pull out that power. We do have the power to practice. Only thing is all our energy is wasted in using the energy for other things, may be to go after pleasures or to take revenge on people. Now if we use our energy to do all those things, then we are wasting our energy. And we are using the energy not for our progress, but for our own defeat. And so instead of doing that, we have to make use of the energy by channeling the energy in the right direction.

We are channeling the energy in the right direction, and that is what we do by appreciating the Buddha and worshipping the Buddha. We don't pray to the Buddha. We worship the Buddha that is the devotional exercise. And we even give gifts to the Buddha. We give the Buddha incense. We may offer flowers to the Buddha. We may even offer food to the Buddha. We are giving to the Buddha showing our appreciation of the Buddha.

We are not trying to get things from the Buddha. The only thing that we get is the wisdom of the Buddha, and we are already given to us and we are making use of it. So the more we begin to understand the “*Dhamma*” we are making use of the Buddha.



THE SUBLIME EIGHTFOLD WAY

1. Harmonious Perspective (**sammā-ditthi**)
2. Harmonious Orientation (**sammā-sankappa**)
3. Harmonious Speech (**sammā-vācā**)
4. Harmonious Action (**sammā-kammanta**)
5. Harmonious Lifestyle (**sammā-ājīva**)
6. Harmonious Exercise (**sammā-vāyāma**)
7. Harmonious Attention (**sammā-sati**)
8. Harmonious Mental Equilibrium (**sammā-samādhi**)

HOUSEHOLDER
PRACTICE

And when we talk about morality “*Sīla*”, now once we are goal-oriented in the proper way, then we begin to practice the Right Speech, Right Action, and Right Life.



MORALITY (*Sīla*)



- Morality is the **behaviour** part of the practice;
- Buddhist morality is AUTONOMIC morality:
 - Which is the opposite of OBEDIENCE morality;
 - Not based on a reward-punishment or “God-fearing” culture;
 - There are no commandments to follow, only cultivation of goodness for development and growth;
 - Buddhism is based on the essence of civilization.

That is the “*Sīla*” part, so that comes under the third, fourth, and fifth of the Sublime Eightfold Way; the “*Sīla*” part.



THE HOUSEHOLDER PRACTICE

- The Goal is to cultivate SELFLESSNESS;
- Transform SELF-CENTEREDNESS nature into SELFLESSNESS nature;
- There are 5 stages of cultivation in the Householder practice:
 1. Devotion (*Saddhā*);
 2. Morality (*Sīla*);
 3. Learning (*Suta*);
 4. Self-sacrifice (*Cāga*);
 5. Insight (*Paññā*).

And in addition to this, we practice “*Suta*”. “*Suta*” means we learn the “*Dhamma*”, studying of the “*Dhamma*”. That is the “*Suta*”. “*Suta*” refers to education, learning; we begin to learn the “*Dhamma*”.

Now this is a very important thing that we called the Buddhist morality. I have been searching for the proper word to refer to or describe the Buddhist morality, and suddenly I happened to discover it, and that is what we have it here.



MORALITY (*Sīla*)



- Morality is the **behaviour** part of the practice;
- Buddhist morality is AUTONOMIC morality:
 - Which is the opposite of OBEDIENCE morality;
 - Not based on a reward-punishment or “God-fearing” culture;
 - There are no commandments to follow, only cultivation of goodness for development and growth;
 - Buddhism is based on the essence of civilization.

That is called Autonomic Morality, Autonomic Morality. Autonomic Morality means we are doing good things not because the Buddha said so or because our teacher said so, or because our father said so or the mother said so; not because other people want me to practice it. I practice it because I want to practice, because I have appreciated the value I have understood why I should do it, because I have understood why I should do it I practice it, not because other people want me to doing it. We are not doing it out of fear or favor. We are not doing it because someone is going to punish me if I don't do it or because someone is going to reward me if I do it. You see, it has nothing to do with punishment and reward. So we are doing it because we have understood the value of doing it. That is the Buddhist Morality.

So Buddhist morality is not just the morality based on society or based on other people or the Commandments of other people. We are practicing the morality because we know that it is good to practice for our benefit as well as the benefit of others. We are not only benefiting ourselves, we are also benefiting other people by our behavior. So that we are open-minded; we are not narrow-minded. We are broad-minded. And it is the broad Mind, where we begin to think of others as important as ourselves. That is why we do it; not because we are frightened of going to hell or because we want to go to heaven.

This is very important to understand that the Buddhist Ethics is not punishment reward ethics. It is not based on fear and favor. So it is very important that we are really practicing good Morality based on “*Mettā*”, “*Karuṇā*”, “*Muditā*”, and “*Upekkhā*”. This “*Mettā*” is very important; that is the basis of our Morality.

And we are also making not only avoiding harming others, we are also helping others. We are not only avoiding harming others, we also want to help others, make sacrifices for others. If others don't have anything to eat and we have something to eat, then we share what we have with the others. If others don't have clothes to wear and we have clothes to wear, then we can give some of our clothes to the other person and we share it with others.



THE HOUSEHOLDER PRACTICE

- The Goal is to cultivate SELFLESSNESS;
- Transform SELF-CENTEREDNESS nature into SELFLESSNESS nature;
- There are 5 stages of cultivation in the Householder practice:
 1. Devotion (*Saddhā*);
 2. Morality (*Sīla*);
 3. Learning (*Suta*);
 4. Self-sacrifice (*Cāga*);
 5. Insight (*Paññā*).

So we are making sacrifices for others. That is the “*Cāga*”, self-sacrifice.

And we are also practicing insight. That insight is to understand that even the “Self” that we are talking about is really not there. It is a delusion. The “Self” that we are having is a delusion. So we don't have any real reason to be selfish. So the more we can sacrifice for others the more we will be happy ourselves because it is our selfishness that makes us unhappy. So it is only by giving up our selfishness that we can become happy.

So our whole aim is to give up our selfishness. We must understand that we are naturally selfish because all emotions are self-centered. And it is by giving up this selfishness that we can really become happy. So the real happiness comes by giving up our selfishness. That is the Insight that we get by practicing the Buddhist way of life based on “*Mettā*”, “*Karuṇā*”, “*Muditā*”, and “*Upekkhā*”. So it is very important to understand this. And I suppose that is the end of our thing today, and we have understood a lot of thing. Do we have any shows today? No more shows? Take a break. Okay!